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VIRTUES OF MARTYRDOM AND THE REWARDS OF THE MARTYRS



VIRTUES OF MARTYRDOM AND THE REWARDS OF THE MARTYRS

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EDITOR'S NOTE

This treatise is based on the five-part lecture series entitled: ‘*Virtues of Martyrdom and Rewards of the Martyrs*,’ delivered by Shaykh Hārith an-Nadhārī, may Allāh accept him. The series deals with the topic of Martyrdom. Due to the efforts of those who wish to undermine and distort the pristine teachings of Islām, the worship of *Jihād* and all of the issues surrounding it, have been largely obscured from the Muslims - the issue of Martyrdom is no different. We find that Islāmic books and lectures are filled with every issue, big and small, detailing the intricacies and finer points of every act of ‘*Ibādah*’ under the sun, however the Muslim is hard pressed to find a single book or lecture giving *Jihād* and Martyrdom the justice they deserve, especially in the English language. This is despite the command of Allāh,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ^١ وَحَرِّضِ الْمُؤْمِنِينَ﴾

﴿So fight, [O Muhammad], in the cause of Allāh; you are not held responsible except for yourself. And incite the believers...¹﴾

Once the Prophet ﷺ migrated to Madinah, he waged *Jihād* until he returned to Allāh.² Likewise, his companions raised and carried on his blessed banner until Allāh opened for them the kingdoms and treasures of the Byzantines and the Persians. The early believers were the deepest in knowledge and

¹ *An-Nisā'* (4):84

² According to ibn an-Nuhās, The Prophet ﷺ himself participated in a total of twenty-eight battles in the ten years he was in Madīnah, and he dispatched his companions on a total of fifty-five battles during his lifetime, (*Mashāri' al-Ashwāq*, pp.254-28, and pp. 354-366 in the English translation)

closest in their connection to Allāh the Exalted. They never left *Jihād* or abandoned their longing for Martyrdom in the cause of Allāh. So much so that Allāh's Messenger ﷺ, the one who was free from sin, even ardently desired Martyrdom for himself, despite the fact that Allāh had promised to protect him from all of his enemies. He ﷺ wished, "*In the name of whom Muhammad's soul is in His Hand, I wish I could fight in the cause of Allāh and then be killed, and then fight and then be killed, and then fight and then be killed.*"³ However, with the deepest regret, the hopes and aspirations of many of the Muslims today could not be further from those of the Prophet ﷺ and his trustworthy companions.

Although it might initially appear that this work largely addresses the men of this *Ummah*, this could not be further from the truth.⁴ As such, the women around the Messenger ﷺ did not deem it inappropriate, or allow themselves to miss the immense rewards this great act of *'Ibādah* carries - *Jihād* in the cause of Allāh - as can be seen in the following narration:

Anas bin Mālik narrated: *The Messenger of Allāh would visit Umm Harām bint Malhān and she would feed him. Umm Harām was the wife of 'Ubādah bin as-Sāmit. One day when he visited her, after she fed him she sat down to comb his hair. The Messenger of Allāh fell asleep. He then woke up laughing. She asked him, "What is making you laugh?" He said, "I was presented with some of my nation who were going out to fight in the cause of Allāh riding the sea like kings on thrones." I said O Messenger of Allāh; ask Allāh that I be one of them! He prayed for her and then went to sleep again. He woke up again laughing. She said what makes you laugh? He said he saw another group and described them as he did before. She said pray to Allāh that I am one of them. The Messenger of Allāh said, "You are with the first group."* Years later Umm Harām participated in an army traveling through the sea. When they reached ashore, she fell off her mount and died.⁵

³ *Sahīh al-Bukhārī* and *Sahīh Muslim*

⁴ In addition, in the Arabic language, when the masculine form of a word is used in its general sense, it is known that it applies to both men and women

⁵ *Sahīh al-Bukhārī* (2788) and *Sahīh Muslim* (1912), in *Mashāri' al-Ashwāq*, p.87, and p.300 in the English translation

The women would participate in the battles by carrying water for the fighters, tending to the wounded, and burying the Martyrs, with some of them fighting alongside the Messenger ﷺ himself. Also, in much the same spirit as that of *Jihād*, women are not restricted from desiring martyrdom, as the *hadīth* indicates: *The Messenger of Allāh ﷺ said, "Whoever asks Allāh for martyrdom earnestly, Allāh will elevate him to the level of martyrs even if he dies on his bed."*⁶

In addition, the Messenger of Allāh ﷺ said, "Who are the martyrs?" The companions said, "The ones who are killed in the path of Allāh" The Messenger of Allāh said, "Then the martyrs in my nation are but a few. But the one who is killed in the path of Allāh is a *Shahīd*, the one who dies in the path of Allāh is a *Shahīd*, the one who falls off his mount in the path of Allāh is a *Shahīd*, the one who drowns in the path of Allāh is a *Shahīd*, the one who dies in a plague in the path of Allāh is a *Shahīd*, the one who dies of an internal illness in the path of Allāh is a *Shahīd*..."⁷

Not to mention, the examples of Martyrs from amongst our contemporary sisters, and we ask Allāh to accept them, are living proof that Martyrdom is not something restricted to only the men. Rather, it is Allāh that chooses whomever He wills for such an honour in this life and the next. And our eyes that saw, and hands that helped to bury these heroines, also bear witness before Allāh.

So let everyone who wants something good for themselves - strive in *Jihād*, and let everyone that wishes for the best of endings for themselves - wish for Martyrdom in the cause of Allāh.

The text of this treatise follows the Shaykh's speech as much as is possible, however at times, some of the sentences have been re-arranged to facilitate readability in the English language. Additional comments and footnotes have been added where appropriate. In addition, references for some of the evidences the Shaykh relies upon, or alludes to, were also added to the text.

⁶ *Sahīh Muslim, Sunan Abū Dawūd, Sunan at-Tirmidhī, Sunan an-Nasā'i, Sunan Ibn Mājah, and al-Hākim.*

⁷⁷ *Ibn Abī Shaybah, Sunan Abū Dawūd, Sunan an-Nasā'i, and Sunan ibn Mājah.*

May Allāh reward the Shaykh for his *Jihād* and *Da'wah*, and bring about benefit to the Muslims through it.

Āmīn

Distance of a Month's Journey Publications

8th *Rabi' al-Awwal*, 1438 (8/12/2016)

SHAYKH HĀRITH IBN GHĀZĪ AN-NADHĀRĪ

Shaykh Hārith ibn Ghāzī an-Nadhārī, real name Muhammad al-Murshidī. It has been reported that he studied at al-Imām University in Sana’a, Yemen.

He was a member of the *Sharī’ah* Committee in *al-Qā’idah in the Arabian Peninsula* (AQIP) and featured in numerous audio, written statements, books, and video releases by *al-Malāhim Media*, where he addresses many of the current issues and events facing Muslims today, and the *Mujāhidīn* in particular. Among some of his video releases were:

- *Tawhīd* and *Qitāl* (6 parts)
- Virtues of Martyrdom and Rewards of the Martyrs (5 parts)
- Rules of *Imārah* (13 parts)
- The Five Advices (3 parts)
- With the Qur’ān (8 parts)
- One *Ummah* (3 parts)
- The Good Reminders (21 parts)
- The Sanctity of Muslim Blood

Likewise, a number of his written works were translated into the English language, such as *Mujāhidīn in the Cities*, *America in Yemen*, and *In the Companionship of the Qur’ān*.

He was a key figure from among the scholars and *Mujāhidīn* that addressed and clarified many of the doubts and issues surrounding the disputes between some of the *Jihādī* groups. He sought to bring reconciliation between the disputing parties in a way that was pleasing to Allāh the Exalted. As He, the Glorified says,

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا...﴾

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And if two factions among the believers should fight, then make settlement between the two. [...] The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.﴾⁸

He was killed by a US drone strike that targeted the vehicle, in which he and three other brothers were travelling, in the region of Sa'id, in Shabwah province, Southern Yemen, on 11th Rabi' al-Ākhir, 1437 H (31/1/2015). We ask Allāh to accept him from amongst the martyrs.

Āmīn

⁸ *Al-Hujurāt* (49):9-10

INTRODUCTION

The topic at hand requires little introduction as the narrations speak for themselves. The *Shahīd*⁹ is from the best of the inhabitants of this life, and the best of the next. As such, the Muslim, who does not fool himself as to the short span of the life in this world, must recognise that he only has one death; so he should strive to let that death be in the cause of Allāh. If Allāh favours him with that, then he is truly one of the successful, who will be joined with those

﴿فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

﴿...whom Allāh has bestowed favour of the prophets, the *siddiqīn*,¹⁰ the martyrs and the righteous. And excellent are those as companions.﴾¹¹

The narrations concerning any ‘virtues’ or righteous deeds, of course, need to be from the *Qur’ān* and/or *Sunnah*, not being open to *Ijtihād*¹². And if they are from the *Sunnah*, they must be classified as authentic by the *Muhadithīn*.¹³

The virtues of *Shahādah* are numerous, although perhaps the most well-known to the Muslims are seven. However in reality, there are more than thirty virtues associated with *Shahādah*.

⁹ *Shahīd* (شهيد): Martyr (in the cause of Allāh). Pl. *Shuhadā’* (شهداء). The noun is *Shahādah* (شهادة)

¹⁰ *As-Siddiqīn* (الصدقين): the steadfast affirmers of truth (such as the companion Abū Bakr, may Allāh be pleased with him).

¹¹ *An-Nisā’* (4):69

¹² *Ijtihād*: the use of personal reasoning to deduce evidence and principles from the *Qur’ān*, *Sunnah*, and *Ijmā’* to determine what is correct from the *Sharī’ah*’s point of view

¹³ *Muhadithīn*: experts in the sciences of *Hadīth*

They will be addressed, if Allāh wills, in a structured manner:

- Virtues of *Shahādah*
- Virtues of the *Shahīd*
- Allāh's favours upon the *Shahīd*:
 - i. At the moment of his, or her *Shahādah*
 - ii. In the *Barzakh*¹⁴
 - iii. On the Day of Judgement
 - iv. In Paradise

¹⁴ *Al-Barzakh* (البرزخ): the life in the grave, where the soul is between this life and the next

General Rewards of the Martyrs

VIRTUES OF *SHAHĀDAH*

The Prophet ﷺ wished to be killed as a Shahīd

Abū Hurayrah narrated, The Messenger of Allāh ﷺ said, “*Whoever goes out in his cause with no purpose but to fight in His sake and believing in Him and His Messengers, Allāh will guarantee for him to either enter him into Paradise or to return him home with rewards or booty. In the name of whom Muhammad’s soul is in His Hand, whoever is injured in the path of Allāh, the injury would come on the Day of Judgment as it was in this world, the colour is that of blood and the smell is that of musk. In the name of whom Muhammad’s soul is in His Hand, if it were not for making things difficult on*

Muslims, I wouldn't have stayed behind any army leaving in the path of Allāh. However, I am unable to find sustenance for the Muslims who stay behind, they have nothing, and it is difficult on them for me to go while leaving them behind. In the name of whom Muhammad's soul is in His Hand, I wish I could fight in the cause of Allāh and then be killed, and then fight and then be killed, and then fight and then be killed." ¹⁵

Jābir narrated that he heard the Prophet ﷺ mention the Shuhadā of 'Uhud, and then he said, *"I wish I have departed with my companions under that mountain."* ¹⁶

The seven virtues of the Shahīd

Miqdām Ibn Ma'd narrated that, the Prophet ﷺ said, *"The Shahīd has seven special favours from Allāh the Exalted:*

1. *He is forgiven with the first spurt of his blood.*
2. *He sees his place in Paradise.*
3. *He is clothed with the garment of Faith.*
4. *He is wed with seventy-two wives from the beautiful Hūr (women) of Paradise.* ¹⁷
5. *He is saved from the punishment of the grave, and he is protected from the Great Terror on the day of Qi'yāmah.*

¹⁵ *Sahīh al-Bukhārī* and *Sahīh Muslim* (with *al-Bukhārī's* narration mentioning "fighting and then being killed" four times).

¹⁶ *Al-Hākim*, authenticated by adh-Dhahabī. The meaning of the *Hadīth* is that the Messenger of Allāh ﷺ wished that he was killed with his fallen companions on the battlefield of 'Uhud

¹⁷ Referring to the *Hūr al-'Ayn* (الحرور العين); beautiful women created by Allāh as wives for the believers in Paradise. Anas narrates that the Messenger of Allāh ﷺ said, "... If one woman of Paradise were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains." (*Sahīh al-Bukhārī*)

Mu'ādh narrates that the Messenger of Allāh ﷺ said, "No woman in this world upsets her husband but his wife from among *al-Hūr al-'Ayn* will say, 'Do not upset him, may Allāh kill you! For he is with you only temporarily and soon he will leave you and come to us.'" (*Sunan at-Tirmidhi, Musnad Ahmad and Sunan Abū Dawūd*)

6. *On his head is placed a crown of dignity, a jewel of which is better than the world and all it contains.*
7. *He is granted intercession for seventy people of his household."*¹⁸

Note regarding the debts of the *Shahīd*:

In numerous places in the Noble Qur'ān, and in the *Ahādīth*, it is stated that the *Shahīd* - the one who is killed in the cause of Allāh, is forgiven for all of his or her sins. However there is an exception to this general rule; debts. As 'Abdullāh bin 'Amr ibn al-'Aas narrated: *The Messenger of Allāh said, "The Shahīd is forgiven everything except debt."*¹⁹ Likewise, there are other narrations that indicate that the *Shahīd* would be prevented from entering paradise because of his (unpaid) debts.

Abū Qatādah said the Messenger of Allāh ﷺ gave them a sermon and he said in it that *Jihād* in the path of Allāh and Imān are the greatest of all deeds. So a man stood up and said, "O Messenger of Allāh if I am killed in the path of Allāh will that forgive my sins?" The Messenger of Allāh said, "*Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him.*" The man asked again. The Messenger of Allāh said, "*Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him and if you are not in debt - Jibrīl told me that.*"²⁰

Al-Qurtubī says, "The debt that is intended here is when the *Shahīd* had the capability of paying it back but didn't or had the option of writing it in his will and he did not. It would also include money that was borrowed for a wasteful reason and was not returned. However, when the *Shahīd* borrows money due to poverty and dire need and is then incapable of paying it back, this would not withhold the *Shahīd* from Paradise. In this case, the *Sultān* (leader) should pay back his debt. [...] If that did not happen, then Allāh

¹⁸ *Musnad of Imām Ahmad and Sunan at-Tirmidhi* (5058)

¹⁹ *Sahīh Muslim, al-Hākim, and Musnad Ahmad*

²⁰ *Sahīh Muslim*

himself will pay it back for him. As the Messenger of Allāh ﷺ said, *When you borrow and you sincerely want to pay it back, Allāh will pay it back for you. And when you borrow money to waste, Allāh will waste it.*” (*Sahīh al-Bukhārī*)²¹

Responding to a misconception:

Some people may say that, since I have debts (that I am not currently able to pay back), does that excuse me from *Jihād*?

It is responded that if the *Jihād* is *Fardh al-‘Ayn*,²² as it is today, the permission of the lender (to go for *Jihād*) does not need to be sought. Rather one should fulfil the obligation of *Jihād*. But if the *Jihād* was *Fardh al-Kifāyah*,²³ then the permission of the lender should be sought before participating in *Jihād*.

Therefore, all that is standing in the way of you, and attaining all the previously mentioned virtues and rewards of *Shahādah* (and much more!)... is being killed in the cause of Allāh. Despite a lifetime full of sins and disobedience to Allāh; none of this matters, as all of them will be forgiven on the first drop of your blood, which will hurt less than the sting of an insect²⁴... *Shahādah* does not even require any righteous deeds prior to it!

²¹ *Mashāri’ al-Ashwāq* pgs.226&227, and p.346 in the English translation

²² *Fardh al-‘Ayn* (فرض العين): An individual obligation, the performance of which is obligatory for every individual (Muslim).

²³ *Fardh al-Kifāyah* (فرض الكفاية): A collective obligation, the performance of which is obligatory for the (Islamic) community as a whole: if a sufficient number fulfil the duty, the rest are relieved of it; if the duty is not performed, all of the community is liable for punishment.

²⁴ Abū Hurayrah narrated the Messenger of Allāh ﷺ said, “*The Shahīd feels nothing from the agony of death except like one of you would feel from a sting of an insect.*” (*Sunan at-Tirmidhī, Sunan an-Nasā’ī, Sunan Ibn Mājah, al-Bayhaqī, Musnad Ahmad, and ad-Dārimī*)

For Shahādah to be accepted no good deeds are required to precede it

Al-Barā ibn ‘Āzib narrated: A man covered in iron armour approached the Messenger of Allāh ﷺ and said, “O Messenger of Allāh, should I fight or embrace Islam first?” The Messenger of Allāh said, “Embrace Islām and then fight” He became Muslim and fought and was killed. The Messenger of Allāh said, “He did very little but was rewarded a lot.”²⁵

May Allāh give us the ability to wage *Jihād* as it should be waged, and honour us with *Shahādah* in His cause.

²⁵ *Sahīh al-Bukhārī and Sahīh Muslim*

The Rewards of the Martyr at the Moment of His Martyrdom

The rewards or virtues of this are seven. These are reserved especially for the *Shuhadā*, as no evidence in the *Qur'ān* or *Sunnah* suggests that there will be anyone else that receives these bounties except for the *Shahīd* - and Allāh knows best:

1. The blood of the *Shahīd* is the most beloved thing to Allāh
2. The *Shahīd* does not feel the pain of being killed
3. He sees his place in Paradise
4. He is accompanied by his wives from the *Hūr*, even before he reaches the Heavens
5. From the *Shuhadā* are those that are washed by the Angels
6. From the *Shuhadā* are those that are shaded by the wings of the Angels
7. The *Shahīd* is given life straight after he is killed

The blood of the Shahīd is the most beloved thing to Allāh

The Prophet ﷺ said, “There is nothing more beloved to Allāh than two drops and two marks - a teardrop shed due to the fear of Allāh, and a drop of blood spilled in the path of Allāh. And as for the two marks, then a mark caused in the path of Allāh (Jihād), and a mark caused by fulfilling one of the duties made obligatory by Allāh.”²⁶

Thus, Allāh loves that you spill your blood for His sake,

﴿هَا أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ﴾

... but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allāh is the Free of need, while you are the needy. And if you turn away [i.e., refuse], He will replace you with another people; then they will not be the likes of you.]²⁷

This also appears to apply to the one injured in the cause of Allāh, and Allāh knows best. As the Messenger of Allāh ﷺ said, “... whoever is injured in the path of Allāh will receive the seal of Martyrdom. The injury comes on the Day of Judgment with the colour of saffron and the smell of musk. It is a sign that would be recognized by the all of the creation, the beginning and the end. They will say, ‘He has the stamp of the Shuhadā.’ ...”²⁸

O Allāh! Take from our blood until you are pleased with us!

²⁶ Sunan at-Tirmidhī (1876) and al-Mishkāt (3837)

²⁷ Muhammad (47):38

²⁸ Musnad Ahmad

The Shahīd does not feel the pain of being killed

The reality is that many people are scared, or feel fear at the thought of some of the painful injuries, or death, they could encounter if they participate in *Jihād*. In response to this quite natural fear that many may have, the believer should ponder over the following *Hadith*:

Abū Hurayrah narrated, the Messenger of Allāh ﷺ said, “*The Shahīd feels nothing from the agony of death except like one of you would feel from a sting of an insect.*”²⁹

The Shahīd sees his place in Paradise

Many people wonder what one will experience at the moment the soul leaves the life of this world (*dunya*), and transitions to the life of the hereafter (*al-Barzakh*). Many wonder at just what is seen by the *Shahīd* at this moment - He sees his place in Paradise!

As is narrated by Miqdam Ibn Ma'd: the Prophet ﷺ said, “*The Shahīd has seven special favours from Allāh: He is forgiven with the first spurt of his blood. He sees his place in Paradise...*”³⁰

He is accompanied by his companions from the Hūr, even before he reaches the Heavens

Anas narrated: *A black man came to the Prophet and said, “O Messenger of Allāh, verily I am a black man with a repulsive odour, ugly face, and I do not possess any wealth. So if I fight these people³¹ until I am killed, then where would I be?” the Prophet said, “In Paradise.” So he fought until he was killed. The Prophet came to him and said, “Allāh has enlightened your face, and made your smell pleasant, and increased your wealth.” And the narrator*

²⁹ Sunan at-Tirmidhī, Sunan an-Nasā'ī, Sunan ibn Mājah, al-Bayhaqī, Musnad Ahmad, and ad-Dārimī

³⁰ Musnad Ahmad and Sunan at-Tirmidhi (5058)

³¹ Referring to the polytheists

was not sure that if this happened to this man or another man: (The Prophet said ﷺ) “I saw a woman from the *Hūr al-‘Ayn* that fought with him over his woollen robe, until she (slipped inside it, and) remained between him and his robe.”³²

‘Abdullāh ibn ‘Ubaydillāh ibn ‘Umayr said, “When the two armies meet, the women of Paradise descend to the lower heaven to watch the battle. If they see a man steadfast they say, ‘O Allāh make him firm,’ while if he turns his back, they turn away from him. If he is killed, they come down to him and wipe the dirt from his face.”³³

Jābir narrated: “We were with the Messenger of Allāh during the battle of Khaybar, and he sent out a group of the army who came back with a shepherd. The Messenger of Allāh spoke to the shepherd for a while then the man embraced Islam. He asked the Messenger of Allāh, ‘What should I do with these sheep? They are entrusted to me and belong to other people,’ The Messenger of Allāh said, ‘Take a handful of sand and throw at them, and they would head back to their owners.’ The man then joined the Muslims in their fight and was killed by an arrow. He did not have a chance to even pray one prayer. The Messenger of Allāh told the companions to bring (the shepherds) body into his tent. They carried him to the Prophet’s tent, and then the Messenger of Allāh came out saying, ‘Allāh has accepted his Islām. When I went into the tent I found him with his two wives from Paradise!’”³⁴

And this, along with the fact that the *Shahīd* sees his place in Paradise is, and Allāh knows best, one of the reasons that cause many of the *Shuhadā* to smile during, or after the time of their *Shahādah*. Moreover, it is entirely possible that they see more wonders of the afterlife, which we are not yet aware of!³⁵

³² *al-Hākim* classified it as authentic according to the conditions of *Imām Muslim*, also in *Sahīh at-Targhīb wa ‘t-Tarhīb*

³³ ‘*Abd ar-Razzāq*

³⁴ *Al-Hākim*, authenticated by *adh-Dhahabī*

³⁵ However, the occurrence of ‘smiling’ at the time of death is by no means a proof in and of itself, that such a person is, in fact, a *Shahīd* in the Sight of Allāh. Likewise, the opposite; the absence of a smile on the face of the killed is not evidence that they have not attained

There are Shuhadā that are washed by the Angels

The *Shahīd* (in general) is not washed, shrouded, and the funeral prayer is not performed over them. However, in some instances the *Shahīd* is washed - but not as we know it... This occurs in the unseen world. If you find this strange, then think again!

(After the battle of Uhud) They missed the coffin of Hanzalah, they sought it, and found that it was on a spot nearby with water dripping off it. The Messenger of Allāh told his Companions that the angels were washing him, and said, “*Ask his wife*”. They asked his wife and she confirmed that he had been in a state of ceremonial impurity. That was why Hanzalah was called ‘*Ghasīl al-Malā’ikah*’ (the one washed by the angels).³⁶

There are Shuhadā that are shaded by the Angels with their wings

*Jābir narrated, “That his father was presented to the Messenger of Allāh after his dead body was mutilated. I wanted to uncover his face but some people told me not to. We then heard some women weeping. The Messenger of Allāh said, ‘Why are you weeping? The angels are still providing shade for him until this moment!’”*³⁷

This and the preceding miracles are from the rewards Allāh bestows upon the *Shuhadā*. However, it is not guaranteed that Allāh grants every *Shahīd* these

Shahādah in the cause of Allāh, as there is no authentic proof for such opinions found in the *Qur’ān* and *Sunnah*

³⁶ Hanzalah was a newlywed who, on the evening before the battle, consummated his marriage with his new wife Jamīlah bint ‘Abdullāh ibn ‘Ubay ibn Salūl. That night she saw a dream in which her husband entered a gap in the sky, and interpreted it to mean he would become a *Shahīd*. She desired to give birth to the son of a *Shahīd*, so she held him back on the morning of the battle to have intercourse with him, in the hope of becoming pregnant. When Hanzalah heard the call to arms, he rushed out without having the chance purify himself. Please refer to al-Wāqidi’s account from *al-Maghāzī* (1/273), in *Ghazwāt ar-Rasūl* ﷺ, p. 127, and *The Noble life of the Prophet* ﷺ, pp.1139-1141. Also refer to *Zād al-Ma’ād*

³⁷ *Sahīh al-Bukhārī* and *Sahīh Muslim*

immense honours. However, we ask Allāh to cause us to be amongst those that are!

The Shahīd is brought back to life straight after he is killed

Allāh the Exalted says,

﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ﴾

And do not say about those who are killed in the way of Allāh, “They are dead.” Rather, they are alive, but you perceive [it] not.³⁸

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision.³⁹

And their ‘life’ is not like the life here in this world, but rather they are alive and receiving the best of provisions - with Allāh!

³⁸ Al-Baqarah (2):154

³⁹ Āl ‘Imrān (3):169. Allāh the Glorified says in Sūrah Āl ‘Imrān (3:169-171),

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ۚ
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ
لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision, Rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve. They receive good tidings of favour from Allāh and bounty and [of the fact] that Allāh does not allow the reward of believers to be lost.

We ask Allāh to bless us with *Shahādah*!

The Virtues and Rewards that the Martyr Receives in the *Barzakh*

In addition to all that has previously been mentioned, the *Shahīd* also receives various rewards in the *Barzakh*.⁴⁰ This is the abode the soul goes through between the life of this world (*dunya*), and that of the everlasting afterlife. The life of the *Barzakh* is greater than everything that has preceded it, however greater than it, is everything that follows it.

⁴⁰ The life in the grave

The virtues and rewards of the *Shahīd* in the *Barzakh* are approximately six:

1. From the *Shuhadā* are those whose bodies are not consumed by the earth
 2. The *Shahīd* is saved from the *fitan*⁴¹ of the grave
 3. The *Shahīd* rejoices *﴿in what Allāh has bestowed upon them of His bounty﴾*.
 4. The *Shuhadā* *﴿receive good tidings of favour from Allāh and bounty﴾*.
 5. The *Shuhadā* souls are in the insides of green birds, in the shade of the Throne of Allāh.
 6. “*The Shuhadā are on the banks of a river next to the gates of Paradise...*”
-

The virtues and rewards of the *Shahīd* in the *Barzakh*

Some of the Shuhadā bodies are not consumed by the earth

This is not a virtue specific to only the *Shahīd*; there are also others who receive this virtue, such as the Prophets. Likewise, it is not every *Shahīd* whose body is not consumed by the earth inside the grave.

‘Abdur-Rahmān ibn Sasa’ah said, “I was told that ‘Amr bin al-Jamūh and ‘Abdullāh bin ‘Amr (both from al-Ansār) were martyred during the battle of Uhud and the Messenger of Allāh placed them in the same grave. During the reign of Mu’āwiyah (ibn Abī Sufyān) a storm flooded the cemetery, so their grave was opened in order to change its location. When the grave was opened their bodies were found intact, as if they died yesterday. This occurred 46 years after their death!”⁴²

⁴¹ *Fitan* (فتن) pl. of *fitnah* (فتنة): trials and tribulations. In relation to the grave, it consists of the questioning by the Angels Munkar and Nakīr, and the subsequent punishment for the one unable to answer their questioning. Refer to *The Grave: Punishments and Blessings*

⁴² *Al-Muwatta’*

Referring to the same incident, Jābir narrates: Mu'āwiyah said, "Whoever has a dead person in this cemetery⁴³ should remove their remains." Jābir said, "We pulled them out of their graves with tender bodies (as if they were alive). One of the bodies was hit by an axe in the leg and blood dripped from the injury!"⁴⁴

‘Abdur-Razzāq related through Qays ibn Hāzim, that some of Talhah ibn ‘Ubaydullāh’s family had saw him in a dream. He (Talhah) said, "You have buried me in a place where I have been affected by the water, so move me from this place." So they moved him and it was as if he was still tender. Nothing had changed from him except that a few hairs from his beard had changed.⁴⁵

The Shahīd is saved from the fitan of the grave

A man asked the Prophet ﷺ, "O Messenger of Allāh, why will all the believers except the Shahīd suffer the fitnah of the grave?" He said: "The shining (of) swords above the head of the Shahīd are fitnah enough!"⁴⁶

Salmān al-Fārisī said, The Messenger of Allāh (ﷺ) said, "Being stationed in the path of Allāh for a day is greater than fasting the days of a month and praying its nights. And if he dies, the rewards of the deeds he used to do would continue and his provisions would continue, and he would be spared the trial of the angels of the grave."⁴⁷

⁴³ The cemetery of the *Shuhadā* of Uhud

⁴⁴ ‘Abdur-Razzaq and Ibn al-Mubārak

⁴⁵ i.e. turned grey

⁴⁶ *Sunan an-Nasā’ī*

⁴⁷ *Sahīh Muslim*

The Shahīd rejoices ﴿in what Allāh has bestowed upon them of His bounty﴾

Allāh the Exalted says,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ۚ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۖ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve.﴾⁴⁸

In *Sahīh Muslim* the Messenger of Allāh ﷺ said, “There is no soul that dies and faces reward from Allāh that would be pleased to go back to this world, even if it would be given the world and everything in it, except for the *Shahīd*. He wishes to come back to this world in order to be killed again in the path of Allāh. That is because of the great reward he sees given to the *Shahīd*.”

⁴⁸ *Āl ‘Imrān* (3):169-170

The Shuhadā ﴿receive good tidings of favour from Allāh and bounty﴾

Allāh the Most Kind says,

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

﴿They receive good tidings of favour from Allāh and bounty and [of the fact] that Allāh does not allow the reward of believers to be lost.﴾⁴⁹

The souls of the Shuhadā are in the insides of green birds, in the shade of the Throne

Ibn ‘Abbās narrated: The Messenger of Allāh (ﷺ) said, “When your brothers were killed at Uhud, Allāh had their souls in the insides of green birds, flying on the banks of the rivers of Paradise and eating from the fruits thereof. At night, these birds spend their evening in lanterns hanging from the throne of Allāh. When the Shuhadā saw the blessings they received, they said, “Who would convey to our brothers that we are living in Paradise, so they won’t ignore Jihād and stop fighting.” Allāh then revealed,

⁴⁹ Āl ‘Imrān (3):171. Ibn Kathīr in his *Tafsīr* (2/323) said,

The two *Sahīhs* (*al-Bukhārī* and *Muslim*) record from Anas, the story of the seventy *Ansār* Companions who were murdered at Bir Ma`ūnah in one night. In this *Hadīth*, Anas reported that the Prophet ﷺ used to supplicate to Allāh in *Qunūt* in prayer against those who killed them. Anas said, “A part of the *Qur’ān* was revealed about them, but was later abrogated: **Convey to our people that we met Allāh and He was pleased with us and made us pleased.**” Allāh said next, **﴿They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers﴾** [Āl ‘Imrān (3):171] Muhammad bin Ishāq commented, “They were delighted and pleased because of Allāh’s promise that was fulfilled for them, and for the tremendous rewards they earned.”

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ۚ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision, Rejoicing in what Allāh has bestowed on them of His bounty, and they receive good tidings about those after them who have not yet joined them-that there will be no fear concerning them, nor will they grieve. They receive good tidings of favour from Allāh and bounty and that Allāh does not allow the reward of believers to be lost.⁵⁰

This is the case for some of the *Shuhadā*, while others souls are in Paradise.

The Messenger of Allāh ﷺ said, “The souls of the believers are inside green birds in the trees of Paradise until Allāh returns them to their bodies on the Day of Resurrection.”⁵¹

“The Shuhadā are on the banks of a river next to the gates of Paradise...”

*Ibn ‘Abbās narrated: The Messenger of Allāh (ﷺ) said, “The Shuhadā are on the banks of a river next to the gates of Paradise in a green dome. They receive their provisions from Paradise in the morning and night.”*⁵²

We ask Allāh to make us from the *Shuhadā*!

⁵⁰ Sunan Abū Dawūd. Also, Refer to (Tafsīr al-Qurtubī) Jāmi’ al-Ahkām al-Qur’ān, 2/613

⁵¹ At-Tabarānī in Al-Kabīr

⁵² Musnad Ahmad, Ibn Abū Shaybah, Tafsīr at-Tabarī, and al-Hākim

The Virtues and Rewards of the Martyr on the Day of Judgement

The Day of Judgement is a tremendous day. Allāh the Almighty calls this day *Al-Qāri'ah*⁵³. He also calls it '*the Greatest Overwhelming Calamity*'. It is an extremely serious day.

⁵³ *Al-Qāri'ah*: That Which Strikes or The Sudden Calamity. Allāh says in *Sūrah al-Qāri'ah*,

﴿الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۝ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ
الْمَبْثُوثِ ۝ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝ فَهُوَ
فِي عِيشَةٍ رَاضِيَةٍ ۝ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝ فَأُمُّهُ هَاوِيَةٌ ۝ وَمَا أَدْرَاكَ مَا هِيَتْهُ
۝ نَارٌ حَامِيَةٌ﴾

Allāh the Almighty says,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allāh is severe.⁵⁴

And that day all gatherings will be separated, and people will run from one another in terror. As Allāh informs us:

﴿فَإِذَا جَاءَتِ الصَّاعَةُ ۝ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝ وَأُمُّهُ وَأَبِيهِ ۝ وَصَاحِبَتِهِ وَبَنِيهِ ۝ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

But when there comes the Deafening Blast.⁵⁵ That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that day will have enough to make him careless of others.⁵⁶

The Striking Calamity - What is the Striking Calamity? And what can make you know what is the Striking Calamity? It is the Day when people will be like moths, dispersed, and the mountains will be like wool, fluffed up. Then as for one whose scales are heavy [with good deeds], he will be in a pleasant life. But as for one whose scales are light, his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.

⁵⁴ Al-Hajj (22):1-2.

⁵⁵ The piercing blast of the Horn, which signals resurrection. As-Sākhkhah (الصاخجة) is also a name for the Day of Resurrection

⁵⁶ 'Abasa (80):33-37

Also,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ
تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۖ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ﴾

﴿The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allāh warns you of Himself, and Allāh is Kind to [His] servants.﴾⁵⁷

On that day everyone will remember (and lament) his deeds, and would wish that he had sent forth some righteous deeds that could have saved him from the terror of such a day and the approaching Hellfire.

Narrated ibn Mas'ūd: The prophet (ﷺ) said, “*Hell will be brought forth that day by means of seventy thousand ropes, each of which will be held by seventy thousand angels.*”⁵⁸

﴿كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۖ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۖ
وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۖ يَقُولُ يَا
لَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾

﴿No! When the earth has been levelled - pounded and crushed - And your Lord has come and the angels, rank upon rank. And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, “Oh, I wish I had sent ahead [some good] for my life.”﴾⁵⁹

⁵⁷ *Āl ‘Imrān* (3):30

⁵⁸ *Sahīh Muslim*

⁵⁹ *Al-Ghāshiyah* (89):21-24

However on that day, the *Shuhadā* will have a special reward and status. From these are:

The Shahīd is spared from the shock of the blow of the Horn

Sa'īd ibn Jubayr was asked who are the ones excluded by Allāh in the following verse?

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allāh wills.⁶⁰

He said, "They are the *Shuhadā*. Everyone else dies while they are surrounding the throne of Allāh with their swords in their hands."⁶¹

The Messenger of Allāh (ﷺ) asked Jibrīl about the ones who are excluded from the shock of the Horn. Jibrīl said they are the *Shuhadā*.⁶²

The Shahīd will come on the day of Judgement with his wounds bleeding, smelling of musk

People on the Day of Judgement will be in the severest of trials. The Prophet ﷺ has informed us how sweat will pour from the bodies of people because of their sins. 'Abdullāh ibn 'Umar said that the Prophet ﷺ said, "On the

⁶⁰ Az-Zumar (39):68

⁶¹ Ibn al-Mubārak, al-Bukhārī in *al-Kabīr*, Abū Na'im, *at-Tabarānī* in his *tafsīr*, *al-Hākim*, *as-Suyūṭī* says it is authentic

⁶² *Al-Hākim*

*Day that people will stand before their Lord, until one of them will sweat until the sweat will reach to the level of his ears.”*⁶³

This will be the state of mankind on that dreadful day... However, the situation of the *Shahīd* is different.

Abū Hurayrah narrated: The Messenger of Allāh (ﷺ) said, “*Anyone who is injured in the path of Allāh - and Allāh knows who is injured in His sake – will come on the Day of Judgment with his injury bleeding. The colour is that of blood and the smell is that of musk!*”⁶⁴

It has been related in a hadīth from Mu’ādh ibn Jabal, that he heard the Prophet say, “*Whoever fights in the path of Allāh for the amount of time between the two milking’s of a camel, Paradise will become compulsory upon him. And whoever asks to be killed in the path of Allāh sincerely, whether he dies or is killed, he will receive the reward of the Shahīd. And whoever is injured in the path of Allāh, or a calamity befalls him, it will come on the Day of Judgement gushing forth, the colour being the colour of Saffron and the scent will be that of musk.*”⁶⁵

Moreover, this is a phenomenon that some of the *Shuhadā* are given in this world. As witnessed and attested to by many of the *Mujāhidīn* when they have been present at, or after the *Shahādah* of one of their brothers: the smell of an exquisite heavenly musk emanating from the blood of the *Shahīd*.

The Shahīd is granted intercession for seventy people of his household

On that day, when people will run from one another in terror, horrified at the thought that they might be asked for just one of their good deeds. The day a man would readily ransom the whole world and everything in it, and have it

⁶³ *Sahīh al-Bukhārī and Sahīh Muslim*

⁶⁴ *Sahīh al-Bukhārī and Sahīh Muslim*

⁶⁵ *Sunan Abū Dawūd*

all thrown into the Fire, just so he could be spared from it himself. However, the *Shahīd* will feel secure from all of that.

Miqdām Ibn Ma'd narrated that, the Prophet ﷺ said, *"The Shahīd has seven special favours from Allāh: He is forgiven with the first spurt of his blood. He sees his place in Paradise. He is clothed with the garment of Faith. He is wed with seventy-two wives from the beautiful Hūr (women) of Paradise. He is saved from the punishment of the grave, and he is protected from the Great Terror on the day of Qiyāmah. On his head is placed a crown of dignity, a jewel of which is better than the world and all it contains. He is granted intercession for seventy people of his household."*⁶⁶

So on that day, not only is the *Shahīd* protected from all the horrors and terror everyone else is experiencing, he is given the added honour of being granted by Allāh intercession for seventy members of his family.

Allāh laughs at the Shuhadā

A man asked the Prophet (ﷺ), "Which Shuhadā are the best?" The Prophet said, *"Those who join the ranks (in battle) and do not turn their faces away (from the enemy) until they are killed. Those will be in the highest room in Paradise. And your Lord will be laughing at them. And if your Lord laughs at one of His slaves in the dunya (this life), then there he will face no reckoning (on the Day of Judgement)."*⁶⁷

The Shuhadā will enter Paradise without Reckoning

‘Abdullāh bin ‘Amr bin al-‘Ās narrated: The Messenger of Allāh said, *"The first company to enter Paradise are the poor Muhājirīn who protected this Ummah from harm. When they hear they obey. One of them might need something from the sultan but would die without asking for it. On the Day of Judgment Allāh will call Paradise and it would come with all its beauty and*

⁶⁶ Musnad Ahmad and Sunan at-Tirmidhī [Sahīh al-Jāmi' (5058)]

⁶⁷ Musnad Ahmad

*splendour. Allāh will then say, “Where are my servants who fought in my cause and were killed or harmed and made Jihād for me? Let them enter into Paradise without reckoning.” The angels would then come and prostrate to Allāh and say, “Our Lord, we glorify you and praise you day and night, who are these people whom you preferred over us?” Allāh will say, “These are the ones who fought and were hurt in my cause.” The angels would then visit them from every gate saying, “Salām to you for your steadfastness. What a blessed dwelling!”*⁶⁸

We ask Allāh to write us among the *Shuhadā*!

⁶⁸ Musnad Ahmad and Al-Hākim

The Virtues and Rewards of the Martyr in Paradise

Paradise is everlasting and the abode for those who fear Allāh; He has promised it to those of His worshipers that fear Him. However, people are not equal.

As Allāh says,

﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ﴾

﴿Then is one who was a believer like one who was defiantly disobedient? They are not equal.﴾⁶⁹

⁶⁹ As-Sajdah (32):18

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ﴾

﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾⁷⁰

He also says,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ۖ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴿Not equal are those believers remaining [at home] - other than the disabled - and the mujāhidīn, [who strive and fight] in the cause of Allāh with their wealth and their lives. Allāh has preferred the mujāhidīn through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allāh has promised the best [reward]. But Allāh has preferred the mujāhidīn over those who remain [behind] with a great reward - Degrees [of high position] from Him and forgiveness and mercy. And Allāh is ever Forgiving and Merciful.﴾⁷¹

⁷⁰ Al-Jāthiyah (45):21

⁷¹ An-Nisā' (4):95-96

And,

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ۝ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ
يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ۝
خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

﴿Have you made the providing of water for the pilgrims and the maintenance of al-Masjid al-Harām equal to [the deeds of] one who believes in Allāh and the Last Day and strives in the cause of Allāh? They are not equal in the sight of Allāh. And Allāh does not guide the wrongdoing people. The ones who have believed, emigrated and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who attain [success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allāh has with Him a great reward.﴾⁷²

Therefore, it is clear that the Believers are not equal in the sight of Allāh, in their rewards, or in their status (with Him) in Paradise.

Abū Hurayrah narrates: *The Messenger of Allāh (ﷺ) said, “There are one hundred levels in Paradise specially prepared by Allāh for the mujāhidīn in His cause. Between each level and the next is the difference between the heaven and earth. So when you ask Allāh, ask Him to grant you al-Firdaws.*

⁷² At-Tawbah (9):19-22

*It is in the middle of Paradise and the highest part of it. From it the rivers of Paradise spring, and above it is the throne of Allāh.”*⁷³

Here, the Prophet ﷺ informed the believers that the *Mujāhidīn* are superior in their deeds, rewards, and closeness to Allāh. They have many great rewards specific only to them, such as the preceding *hadīth* regarding the one hundred levels in Paradise.

As the Prophet ﷺ informed his companions that, “*Between two levels, is like the distance between the heavens and the earth.*”

Therefore, from the virtues and rewards the *Shuhadā* receive in Paradise are:

1. The *Shuhadā* are amongst the first ones to enter Paradise
 2. Some of the *Shuhadā* are with the Prophets in Paradise
 3. Some of the *Shuhadā* will enter Paradise from any gate that they please
 4. *Shahādah* is one of the routes to the Paradise of *al-Firdaws*
 5. The *Shahīd* is granted the best of abodes in Paradise
 6. The *Shahīd* is wed to the best of wives in Paradise
 7. Allāh prefers the *Shuhadā* over the Angels
 8. The *Shahīd* wishes to return to the world
-

The Shuhadā are amongst the first ones to enter Paradise

The Prophet ﷺ said, “*I was shown the first three to enter Paradise: the Shahīd; the one who is chaste and proud; and the slave who worships Allāh with devotion, and is faithful and sincere towards his master.*”⁷⁴

While from amongst these three honoured by the Most High, the *Shahīd* is the first!

⁷³ *Sahīh al-Bukhārī*

⁷⁴ *Jāmi’ al-Usūl*

Some of the Shuhadā are with the Prophets in Paradise

Allāh the Exalted says,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۚ ذَٰلِكَ
الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا﴾

And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favour of the prophets, the steadfast affirmers of truth, the Shuhadā and the righteous. And excellent are those as companions. That is the bounty from Allāh, and sufficient is Allāh as Knower.⁷⁵

Some of the Shuhadā will enter Paradise from any gate that they please

The Prophet ﷺ said, “The people who are killed are three: A believer that fights in the path of Allāh with his wealth and his self, then when he meets the enemy he fights until he is killed. He is in Paradise under the throne of Allāh, and the Prophets are not better than him except owing to the virtue of their prophet-hood. And a man that had burdened himself with many evil deeds, he fights in the path of Allāh with his wealth and his self, then when he meets the enemy he fights until he is killed. His evil deeds vanish – verily the sword wipes away sins. And he enters Paradise through any gate that he pleases. And the hypocrite, he fights in the path of Allāh with his wealth and his self then when he meets the enemy he fights until he is killed. (But) he is in the Fire – verily the sword does not wipe away hypocrisy.”⁷⁶

⁷⁵ An-Nisā (4):69-70

⁷⁶ Musnad Ahmad (4/185), Sunan al-Bayhaqī (9/164), and ibn Hibbān

Shahādah is one of the routes to the Paradise of al-Firdaws

Al-Bukhārī and Muslim narrated on the authority of Anas that Hārithah was martyred on the day of Badr, and he was a young boy then. His mother came to the Prophet (ﷺ) and said, “O Messenger of Allāh! You know how dear Hārithah is to me. If he is in Paradise, I shall remain patient and hope for reward from Allāh, but if it is not so, then you shall see what I will do?” He (ﷺ) said, “*May Allāh be merciful to you! Have you lost your senses? Do you think there is only one paradise? There are many paradises, and your son is in the (most superior) paradise of al-Firdaws.*”⁷⁷

Ibn Kathīr explains that on the day of the battle, Hārithah was not involved in the actual fighting (as he was still young), but rather was watching the battle from a distance when he was hit by a stray arrow and subsequently died. Yet, he still was rewarded with *al-Firdāws*, the highest and middle part of paradise, from which the rivers of paradise spring forth.⁷⁸

*So when you ask Allāh, ask Him to grant you al-Firdāws. It is in the middle of Paradise and the highest part of it. From it the rivers of Paradise spring and above it is the throne of Allāh.*⁷⁹

If this was the case with a young boy who did not even participate in the actual fighting, but rather merely went out with the *Mujāhidīn* and watched from a distance. Then imagine the rewards of the one who actually throws himself, seeking Allāh’s pleasure, into the raging depths of battle, and fights until he is killed?

The Shahīd is granted the best of abodes in Paradise

The Prophet (ﷺ) said, “*I saw tonight in a dream that two men came and carried me up a tree, and I saw within this tree a house that I have never seen better than. This house is the house of the Shuhadā.*”⁸⁰

⁷⁷ *Sahīh al-Bukhārī* (3982)

⁷⁸ *Battles of the Prophet* ﷺ, pgs.34&35. Also, refer to *Ghazwāt ar-Rasūl* ﷺ, p.63

⁷⁹ *Sahīh al-Bukhārī*

Therefore, the believer should take note, and witness that there is no one with a better abode in Paradise than the *Shahīd*.

The Shahīd is wed to the best of wives in Paradise

Abū Hurayrah narrates that the Messenger of Allāh ﷺ said, “*The first group to enter Paradise will have the appearance of the full moon on the fourteenth night of the month. The next group will have the appearance of the brightest star in the sky. Every person from amongst them will have two wives; and the marrow of their leg(s) can be seen through their skin [out of beauty]. There will be no unmarried person in Paradise.*”⁸¹

As is well known, the believer is wed to two of the beautiful *Hūr* in Paradise. However, the *Shahīd* is wed to seventy-two of the *Hūr al-‘Ayn*.

Allāh the Most Kind says,

﴿كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عَيْنٍ﴾

And We will marry them to fair women with large, [beautiful] eyes.⁸²

The Messenger of Allāh ﷺ said in a *hadīth* mentioning the virtues of the *Shahīd*: “*The Shahīd...would be married to seventy two of al-Hūr (the women of Paradise).*”⁸³

And this reward is only given to the *Shahīd*.

⁸⁰ *Sahīh al-Bukhārī*

⁸¹ *Sahīh al-Bukhārī and Sahīh Muslim*

⁸² *Ad-Dukhān* (44):54

⁸³ *Musnad Ahmad, Sunan at-Tirmidhī, ‘Abdur-Razzāq, and Sunan Ibn Mājah*

The Virtues of *al-Hūr al-‘Ayn*

Allāh says,

﴿لِّلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۚ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

﴿... For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing of [His] servants.﴾⁸⁴

﴿وَحُورٌ عَيْنٌ ۖ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۚ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

﴿And [for them are] fair women with large, [beautiful] eyes, the likenesses of pearls well-protected, As reward for what they used to do.﴾⁸⁵

﴿وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ ۖ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ﴾

﴿And with them will be women limiting [their] glances,⁸⁶ with large, [beautiful] eyes, As if they were [delicate] eggs, well-protected.﴾⁸⁷

﴿فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ۖ فَبَآئٍ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

﴿In them are women limiting [their] glances, untouched before them by man or jinn - So which of the favours of your Lord would you deny? - As if they were rubies and coral.﴾⁸⁸

⁸⁴ *Āl ‘Imrān* (3):15

⁸⁵ *Al-Wāqī‘ah* (56):22-24

⁸⁶ i.e. chaste and modest, with eyes only desiring their husbands

⁸⁷ *As-Saffāt* (37):48-49

⁸⁸ *Ar-Rahmān* (55):56-58

In addition, Allāh describes them as,

﴿وَكَوَاعِبُ أَتْرَابًا﴾

﴿... full-breasted [companions] of equal age.﴾⁸⁹

Ibn Qayyim explains, “The breasts of these women will be round like pomegranates and they will never sag down because these women will never become old.”⁹⁰

These are some of the verses in which, Allāh the Exalted, informs the believers about the *Hūr al-‘Ayn*. Likewise, the Prophet ﷺ has related many *hadīth* describing their exquisite beauty and heavenly qualities:

Mujāhid narrates that Yazīd bin Shajarah - one of those people whose actions agree with their speech delivered a *khutbah* (sermon) and said, “When the people are arranged in rows for *Salāh* and when they are arranged in ranks for combat, the doors of Paradise opened and the doors of hellfire are locked. The *Hūr* beautify themselves and watch the battle. When a person heads towards the enemy, they make *du’ā* (invocation) to Allāh to help him. When a person runs away from the enemy, they conceal themselves from him and make *Du’ā* to Allāh to forgive him and to destroy the enemy. The *Hūr* say to the fighters, ‘May our parents be sacrificed for you, do not disgrace us.’ The first drop which is spilled of the fighter’s blood wipes out all his previous sins. His two wives from the *Hūr* come down to him and wipe the dirt from his face. They say to him, ‘May we be sacrificed for you.’ He says to them, ‘May I also be sacrificed for you!’”⁹¹

Abū Sa’īd narrates that the Messenger of Allāh ﷺ said, “Then, he will enter his house and his two wives from the *Hūr* will come to him. They will say, ‘All praise is for Allāh who has created you for us and has created us for you.’ He will say, ‘No one has received what I have received.’”⁹²

⁸⁹ *An-Naba’* (78):33

⁹⁰ *Hādī al-Arwāh* (267)

⁹¹ *At-Tabarānī*

⁹² *Sahīh Muslim*

Anas narrates that the Messenger of Allāh ﷺ said, “*Definitely, the inhabitants of Paradise will visit a market every Friday. A northerly wind will blow and it will spread [goodness] upon their faces and clothes, causing them to increase in beauty. They will then return to their wives after having become more beautiful than they were before. Their wives will say to them, ‘We swear by Allāh, you have definitely increased in beauty.’ They will also say to their wives, ‘We swear by Allāh, you have also increased in beauty!’*”

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All of this is for whom?

... It is for **YOU**, if you are amongst the *Shuhadā*!

Allāh prefers the Shuhadā over the Angels

‘Abdullāh ibn ‘Amr ibn al-‘Ās narrated: The Messenger of Allāh (ﷺ) said, “*The first company to enter Paradise are the poor Muhājirīn who protected this Ummah from harm. When they hear they obey. One of them might need something from the Sultān but would die without asking for it. On the Day of Judgment Allāh will call Paradise and it would come with all its beauty and splendour. Allāh will then say, ‘Where are my servants who fought in my cause and were killed or harmed and made Jihād for me? Let them enter into Paradise without reckoning.’ The angels would then come and prostrate to*

⁹³ *Sahīh Muslim*

The Muslim women can rejoice in the fact that the believing women in Paradise will be far superior to the *Hūr al-‘Ayn*. As recorded by *at-Tabarānī*:

Umm Salamah narrates that she said to the Messenger of Allāh ﷺ, “O Messenger of Allāh, are the women of this world superior or the *Hūr*?” He replied, “*The women of this world will have superiority over the Hūr just as the outer lining of a garment has superiority over the inner lining.*” Umm Salamah then asked, “O Messenger of Allāh, what is the reason for this?” He answered, “*Because they performed Salāh, fasted, and worshipped [Allāh]. Allāh will put light on their faces and silk on their bodies. [The human women] will be fair in complexion and will wear green clothing and yellow jewellery. Their incense-burners will be made of pearls and their combs will be of gold. They will say, ‘We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen, we are happy women and we will never become sad. Glad tidings to those men we are for, and who are for us.’*”

*Allāh and say, 'Our Lord, we glorify you and praise you day and night, who are these people whom you preferred over us?' Allāh will say, 'These are the ones who fought and were hurt in my cause.' The angels would then visit them from every gate saying, 'Salām to you for your steadfastness. What a blessed dwelling.'"*⁹⁴

Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said, *"The poor of the Muhājirīn will enter Paradise five-hundred years ahead of the rich of the Muhājirīn."*⁹⁵

Al-Hākim related from 'Abdullāh ibn 'Amr that the Messenger of Allāh (ﷺ) said, *"Do you know who will be the first of my Ummah to enter Paradise?" I said, "Allāh and His Messenger know best." He said, "The poor of the Muhājirīn. They will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeepers will say to them, 'Have you been brought to account?' They will say, 'What do we need to be brought to account for? We were carrying our swords and fighting for the sake of Allāh until we died.' Then the gates will be opened for them and they will stay there for forty years before anyone else enters."*⁹⁶

The Shahīd wishes to return to the world

Why is this? Because he sees the favour that Allāh the Most Generous has bestowed upon him in Paradise, so he wishes to go back to the worldly life so he can be killed again in the cause of Allāh.

In *Sahīh Muslim*, the Messenger of Allāh (ﷺ) says, *"No one who enters Paradise would want to go back to earth but the Shahīd. He wants to go back to earth in order to be killed for the sake of Allāh ten times. That is when he sees what Allāh has reserved for the Shuhadā."*

⁹⁴ Musnad Ahmad and al-Hākim

⁹⁵ Musnad Ahmad, Sunan at-Tirmidhī, and Sunan ibn Mājah

⁹⁶ Hadīth Sahīh

Muslim reports that Masrūq said, “We asked ‘Abdullāh ibn Mas’ūd about this verse:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

﴿And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision.﴾⁹⁷

He said, “We asked about that too, and the Prophet (ﷺ) said, ‘*Their souls are in the bellies of green birds, and they have chandeliers suspended from the throne. They wander about in Paradise wherever they wish, then they take shelter in those chandeliers. Their Lord will suddenly come to them and ask, ‘Do you desire anything?’ They will say, ‘What thing could we wish for when we wander wherever we wish in Paradise?’ Allāh will come and ask this three times. When they see that they will not be allowed to give no reply, they will say, ‘O Lord, would that we could return our bodies and be killed for Your sake one more time.’ When Allāh sees that they have no wants or needs, they will be left alone.*”

We ask Allāh that He increases us in obedience to Him, makes our affairs easy, and allows us to follow the footsteps of those who trod this path before us; and rewards us with *Shahādah*!

Āmīn

⁹⁷ *Āl ‘Imrān* (3):169

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